

THE GOSPEL OF MARK

"Sabbath Anger"



BEING WATCHED

(AGAIN)

- *People are wanting to know the hope that you have.
1 Peter 3:15

"KEEPERS OF" VS. "CREATOR" OF THE SABBATH

- *The two 'badges' that the Jews had to distinguish them were the Sabbath and circumcision.
- *39 prohibited Sabbath acts
- *The Pharisees don't argue how the Sabbath is being broken nor does Jesus defend it. Jesus instead quotes 1 Samuel 21:1-6. The bread referred to that David took are the 12 loaves that were placed on the altar each Sabbath as food for the priests. Exodus 40:23, Leviticus 24:5-9.
- *Why does Jesus talk about David when the question was about the Sabbath? Who was the creator of the Sabbath?

Mark 2:23-3:6 (NIV)

⁽²³⁾ One Sabbath Jesus was going through the grainfields, and as his disciples walked along, they began to pick some heads of grain. ⁽²⁴⁾ The Pharisees said to him, "Look, why are they doing what is unlawful on the Sabbath?" ⁽²⁵⁾ He answered, "Have you never read what David did when he and his companions were hungry and in need? ⁽²⁶⁾ In the days of Abiathar the high priest, he entered the house of God and ate the consecrated bread, which is lawful only for priests to eat. And he also gave some to his companions." ⁽²⁷⁾ Then he said to them, "The Sabbath was made for man, not man for the Sabbath. ⁽²⁸⁾ So the Son of Man is Lord even of the Sabbath."

1 Peter 3:15 (NIV)

⁽¹⁵⁾ But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect,

AUTHORITY

- *How can one be Lord of something unless he has been given authority over or has created it?
- *First time Jesus uses the term 'Lord' in regards to himself.
- *He cites David's violation of the Torah not as an excuse but as a precedent. Jesus is inviting a comparison between himself and that of David. The appeal to David is again defining his Authority as the royal Son of God . . . the Divine Man.
- *David was Israel's greatest king and the precursor of the Messiah 2 Samuel 7:11-14; Psalm 110:1, Jeremiah 23:5

"A Sabbath to Yahweh

Exodus 16:25, 20:10

Deuteronomy 5:14

'My Sabbaths'

Exodus 31:13,

Leviticus 19:3, 30

Ezekiel 20:12-13

TARGET PRACTICE

*"looking for a reason' & "watched him" speaks of a continuous action

AN ANGRY JESUS

*"They kept Silent." "Silence is not always golden -- sometimes it is just plain yellow!"

*To answer 'good' would therefore lift up Jesus teaching about the Sabbath and therefore undermine their authority. To say 'evil' was indefensible because how could you say no to helping or saving a life.

*Used in reference to Israel not recognizing Jesus as their Messiah, Romans 11:7, 25, 2 Corinthians 3:14, John 12:40, Isaiah 6:10 and failure of the disciples of appreciating the significance of Jesus' miracles, Mark 6:52, 8:17.

*Jesus' anger is both graphic and passionate. He uses three strong GK works that appear nowhere else in the Gospel together. The word stubborn does not mean malicious as much as unwilling to understand. Jesus' anger is a description of righteous indignation.

*Jesus anger was tempered by grief. The look of anger was momentary but the state of grief was continuous. The man of sorrows at the sins of the people.

STRANGE BED-FELLOWS

*The Herodians was a Jewish party in the time Jesus connected to the Herod Family. The Herods were not of proper Jewish descent, and they had supplanted a royal family not merely Jewish, but of priestly blood and rank. They also supported their authority by trying to please Rome. In doing this, they came into direct antagonism with the Pharisees. But in the case of Jesus, these two warring parties united.

*The Herodians would normally be considered unclean to the Pharisees because of their contact and relationship with the Romans - but this was OK now because of Jesus.

*It is ironic that they remained silent on whether it was right or wrong to heal on the Sabbath but they planned the death of Jesus on the Sabbath.

NOTES:

Mark 3:1-6 (NIV)

⁽¹⁾ Another time he went into the synagogue, and a man with a shriveled hand was there. ⁽²⁾ Some of them were looking for a reason to accuse Jesus, so they watched him closely to see if he would heal him on the Sabbath. ⁽³⁾ Jesus said to the man with the shriveled hand, "Stand up in front of everyone." ⁽⁴⁾ Then Jesus asked them, "Which is lawful on the Sabbath: to do good or to do evil, to save life or to kill?" But they remained silent. ⁽⁵⁾ He looked around at them in anger and, deeply distressed at their stubborn hearts, said to the man, "Stretch out your hand." He stretched it out, and his hand was completely restored. ⁽⁶⁾ Then the Pharisees went out and began to plot with the Herodians how they might kill Jesus.